177 /147 cont./ store, the Arab and Chinese storekeepers in
834 Macassar know that they cannot turn directly to the young girls to recommend their wares but that, for this purpose, they have to address the escorting man or older woman, while the younger ones talk among each other and thus make their wishes known. One who does not take these feelings into account runs the risk of being passed over at a subsequent visit to the store.

671 The separate domains of the sexes in the house and the
834 division of labor contribute to the fact that the prohibition against contact is carried out to a great extent in daily life.
[626] The strict sanction imposed on their violation lends a forced character to the relations between young men and girls. Contact may only take place in complete secrecy or, by way of exception, if it is expressly or silently permitted. In that case it is still tied to special regulations. There is never any uninhibited association. Some of these occasions will be described here.

527 After harvest, so-called pounding festivals (1) are
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1. Called Adengka ase lolo, "the pounding of the young paddy."

[374] regularly held. These take place during the evening in the yard before the house by the /148/ glimmer of an oil lamp, preferably when there is a bright moon shining. For this, the pounding block is hung up in rattan strings, and while
[533 the girls pound, two or three of their closest male relatives
534] beat with sticks against the transverse axle of the block in a rapid and powerful rhythm. This sound is audible at great distances; the purpose is to attract young people from far and near to come and look. What they see is four girls